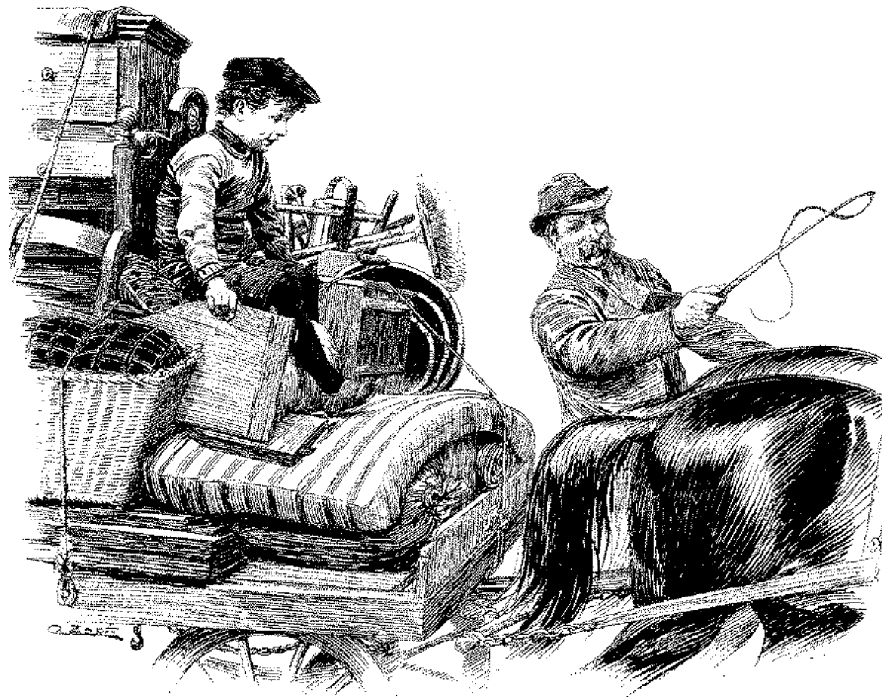


*Coming to Montana:
Immigrants from
Around the World*



User Guide

**Provided by The Montana Historical Society
Education Office**

(406) 444-4789

www.montanahistoricalsociety.org

Funded by a Grant from the E.L. Wiegand Foundation

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Coming to Montana:
Immigrants from Around the World



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Coming to Montana: Immigrants from Around the World



Inventory

Borrower: _____ Booking Period: _____

The borrower is responsible for the safe use of the footlocker and all its contents during the designated booking period. Replacement and/or repair for any lost items and/or damage (other than normal wear and tear) to the footlocker and its contents while in the borrower's care will be charged to the borrower's school. **Please have an adult complete the footlocker inventory checklist below, both when you receive the footlocker and when you repack it for shipping, to ensure that all of the contents are intact.** After you inventory the footlocker for shipping to the next location, please mail or fax this completed form to the Education Office.

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
1 Doll				
1 Set of dominoes (28)				
7 Photographs				
4 Foreign money panels				
1 Woman's Mexican blouse				
1 Man's Mexican shirt				
1 CD of Mexican Music				
Book: <i>Masks of Mexico</i>				
Book: <i>The Sneetches</i>				
1 Jacob's Ladder				
1 Wooden pull toy				

(continued)

Discover the Corp of Discovery:
The Lewis and Clark Expedition in Montana
Inventory (continued)

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
4 Flags: Germany Denmark China Ireland				
4 Hats: Germany China Holland France				
Book: <i>Children from Australia to Zimbabwe</i>				
Book: <i>The Singing Sack</i>				
1 Girl's Chinese Dress				
1 Man's Chinese Shirt				

Education Office, Montana Historical Society, PO Box 201201, Helena, MT 59620-1201
 Fax: 406-444-2696, Phone: 406-444-4789, jkeen@state.mt.us

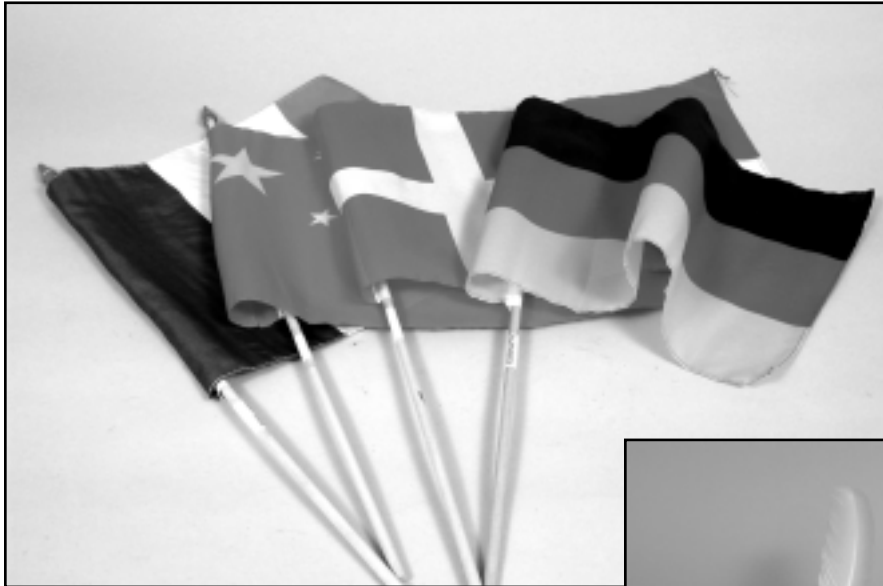
Teacher's Name _____ Phone number _____

School _____ Footlocker Reservation Dates _____

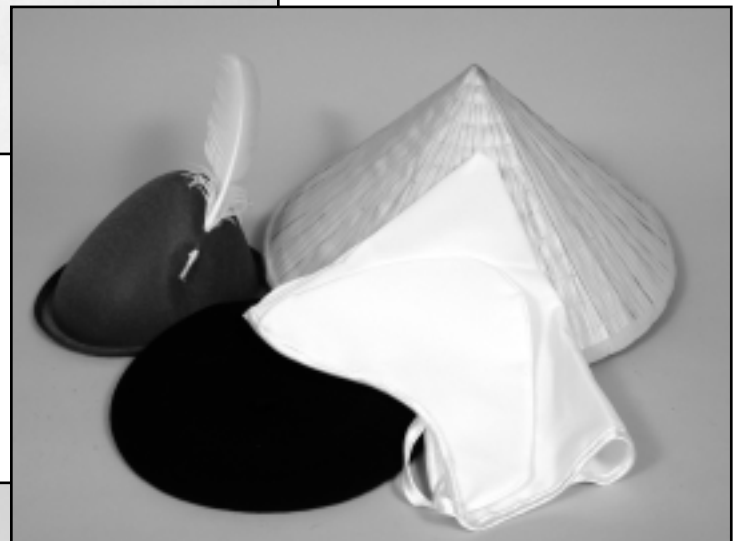
Coming to Montana:
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Footlocker Contents



Left:
Flags: Ireland,
China, Denmark,
Germany



Left:
Hats: Germany, France,
Holland, China



Left:
Chinese Man's Shirt, Chinese
Girl's Dress, Mexican Man's
Shirt, Mexican Woman's Shirt

(continued)

Coming to Montana: Immigrants from Around the World
Footlocker Contents (*continued*)

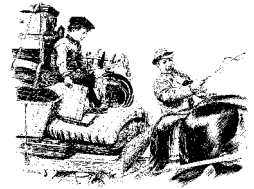


Left:
Doll, Jacks,
Jacob's Ladder,
Dominos



Right:
Books

Coming to Montana: **Immigrants from Around the World**



Footlocker Use—Some Advice for Instructors

How do I make the best use of the footlocker?

In this User Guide you will find many tools for teaching with objects and primary sources. We have included teacher and student level narratives, as well as a classroom outline, to provide you with background knowledge on the topic. In section one there are introductory worksheets on how to look at/read maps, primary documents, photographs, and artifacts. These will provide you and your students valuable tools for future study. Section three contains lesson plans for exploration of the topic in your classroom—these lessons utilize the objects, photographs, and documents in the footlocker. The “Resources and Reference Materials” section contains short activities and further exploration activities, as well as bibliographies.

What do I do when I receive the footlocker?

IMMEDIATELY upon receiving the footlocker, take an inventory form from the envelope inside and inventory the contents in the “before use” column. Save the form for your “after use” inventory. This helps us keep track of the items in the footlockers, and enables us to trace back and find where an item might have been lost.

What do I do when it is time to send the footlocker on to the next person?

Carefully inventory all of the items again as you put them in the footlocker. If any items show up missing or broken at the next site, your school will be charged for the item(s). Send the inventory form back to:

Education Office, Montana Historical Society,
Box 201201, Helena, MT 59620-1201 or
fax at (406) 444-2696.

Who do I send the footlocker to?

At the beginning of the month you received a confirmation form from the Education Office. On that form you will find information about to whom to send the footlocker, with a mailing label to affix to the top of the footlocker. Please insure the footlocker for \$1000 with UPS (we recommend UPS, as they are easier and more reliable than the US Postal Service) when you mail it. This makes certain that if the footlocker is lost on its way to the next school, UPS will pay for it and not your school.

What do I do if something is missing or broken when the footlocker arrives, or is missing or broken when it leaves my classroom?

If an item is missing or broken when you initially inventory the footlocker, **CONTACT US IMMEDIATELY** (406-444-4789), in addition to sending us the completed (before and after use) inventory form. This allows us to track down the missing item. It may also release your school from the responsibility of paying to replace a missing item. If something is broken during its time in your classroom, please call us and let us know so that we can have you send us the item for repair. If an item turns up missing when you inventory before sending it on, please search your classroom. If you cannot find it, your school will be charged for the missing item.

Coming to Montana:
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Footlocker Evaluation Form

Evaluator's Name

Footlocker Name

School Name

Phone

Address

City

Zip Code

1. How did you use the material? (choose all that apply)

- ☐ School-wide exhibit ☐ Classroom exhibit ☐ "Hands-on" classroom discussion
☐ Supplement to curriculum ☐ Other _____

2. How would you describe the audience/viewer? (choose all that apply)

- ☐ Pre-school students ☐ Grade school—Grade____ ☐ High school—Grade____
☐ College students ☐ Seniors ☐ Mixed groups ☐ Special interest
☐ Other _____

2a. How many people viewed/used the footlocker? _____

3. Which of the footlocker materials were most engaging?

- ☐ Artifacts ☐ Documents ☐ Photographs ☐ Lessons ☐ Video
☐ Audio Cassette ☐ Books ☐ Slides ☐ Other _____

4. Which of the User Guide materials were most useful?

- ☐ Narratives ☐ Lessons ☐ Resource Materials ☐ Biographies/Vocabulary
☐ Other _____

5. How many class periods did you devote to using the footlocker?

- ☐ 1-3 ☐ 4-6 ☐ More than 6 ☐ Other _____

6. What activities or materials would you like to see added to this footlocker?

(continued)

Coming to Montana: Immigrants from Around the World
Footlocker Evaluation Form *(continued)*

7. Would you request this footlocker again? If not, why?

8. What subject areas do you think should be addressed in future footlockers?

9. What were the least useful aspects of the footlocker/User Guide?

10. Other comments.



Montana Historical Society Educational Resources

Footlockers, Slides, and Videos

Footlockers

Stones and Bones: Prehistoric Tools from Montana's Past— Explores Montana's prehistory and archaeology through a study of reproduction stone and bone tools. Contains casts and reproductions from the Anzick collection.

Daily Life on the Plains: 1820-1900— Developed by Montana Fish, Wildlife, and Parks, this footlocker includes items used by American Indians, such as a painted deerskin robe, parfleche, war regalia case, shield, Indian games, and many creative and educational curriculum materials.

Discover the Corps of Discovery: The Lewis and Clark Expedition in Montana— Investigates the Corps' journey through Montana and their encounters with American Indians. Includes a Grizzly hide, trade goods, books, and more!

Cavalry and Infantry: The U.S. Military on the Montana Frontier— Illustrates the function of the U. S. military and the life of an enlisted man on Montana's frontier, 1860 to 1890.

From Traps to Caps: The Montana Fur Trade— Gives students a glimpse at how fur traders, 1810-1860, lived and made their living along the creeks and valleys of Montana.

Inside and Outside the Home: Homesteading in Montana 1900-1920— Focuses on the thousands of people who came to Montana's plains in the early 20th century in hope of make a living through dry-land farming.

Prehistoric Life in Montana— Explores Montana prehistory and archaeology through a study of the Pictograph Cave prehistoric site.

Gold, Silver, and Coal—Oh My!: Mining Montana's Wealth— Lets students consider what drew so many people to Montana in the 19th century and how the mining industry developed and declined.

Coming to Montana: Immigrants from Around the World— Montana, not unlike the rest of America, is a land of immigrants, people who came from all over the world in search of their fortunes and a better way of life. This footlocker showcases the culture, countries, traditions, and foodways of these immigrants through reproduction artifacts, clothing, toys, and activities.

(continued)

Coming to Montana: Immigrants from Around the World
Educational Resources Footlockers, Slides, and Videos *(continued)*

Montana Indians: 1860-1920— Continues the story of Montana’s First People during the time when miners, ranchers, and the military came West and conflicted with the Indians’ traditional ways of life.

Woolies and Whinnies: The Sheep and Cattle Industry in Montana—Looks at the fascinating stories of cattle, horse, and sheep ranching in Montana from 1870 to 1920.

The Cowboy Artist: A View of Montana History— Over 40 Charles M. Russell prints, a slide show, cowboy songs, and hands-on artifacts are used as a window into Montana history. Lessons discuss Russell’s art and how he interpreted aspects of Montana history, including the Lewis and Clark expedition, cowboy and western life, and Montana’s Indians. Students will learn art appreciation skills and learn how to interpret paintings, in addition to creating their own masterpieces on Montana history topics.

The Treasure Chest: A Look at the Montana State Symbols—The Grizzly Bear, Cutthroat Trout, Bitterroot, and all of the other state’s symbols are an important connection to Montana’s history. This footlocker will provide students the opportunity to explore hands-on educational activities to gain a greater appreciation of our state’s symbols and their meanings.

Lifeways of Montana’s First People—Contains reproduction artifacts and contemporary American Indian objects, as well as lessons that focus on the lifeways of the five tribes (Salish, Blackfeet, Nez Perce, Shoshone, and Crow) who utilized the land we now know as Montana in the years around 1800. Lessons will focus on aspects of the tribes’ lifeways prior to the Corps of Discovery’s expedition, and an encounter with the Corps.

East Meets West: The Chinese Experience in Montana— The Chinese were one of the largest groups of immigrants that flocked in to Montana during the 1800s in search of gold, however only a few remain today. Lessons explore who came to Montana and why, the customs that they brought with them to America, how they contributed to Montana communities, and why they left.

Architecture: It’s All Around You— In every town and city, Montana is rich in historic architecture. This footlocker explores the different architectural styles and elements of buildings, including barns, grain elevators, railroad stations, houses, and stores, plus ways in which we can keep those buildings around for future generations.

Tools of the Trade: Montana Industry and Technology— Explores the evolution of tools and technology in Montana from the 1600’s to the present. Includes reproduction artifacts that represent tools from various trades, including: the timber and mining industries, fur trapping, railroad, ranching and farming, and the tourism industry.

(continued)

SLIDES

Children in Montana— presents life in Montana during the late 1800s and early 1900s through images of children and their written reminiscences.

Fight for Statehood and Montana's Capital— outlines how Montana struggled to become a state and to select its capital city.

Frontier Towns— illustrates the development, character, and design of early Montana communities.

Jeannette Rankin: Woman of Peace— presents the life and political influence of the first woman elected to Congress.

Native Americans Lose Their Lands— examines the painful transition for native peoples to reservations.

Power Politics in Montana— covers the period of 1889 to the First World War when Montana politics were influenced most by the copper industry.

The Depression in Montana— examines the impact of the Depression and the federal response to the Depression in Montana.

The Energy Industry— discusses the history and future of the energy industry in Montana.

Transportation— describes how people traveled in each era of Montana's development and why transportation has so influenced our history.

(continued)

VIDEOS

Capitol Restoration Video— shows the history, art, and architecture of Montana's State Capitol prior to the 1999 restoration. Created by students at Capital High School in Helena.

“I’ll ride that horse!” Montana Women Bronc Riders— Montana is the home of a rich tradition of women bronc riders who learned to rope, break, and ride wild horses. Their skill and daring as horsewomen easily led to riding broncs on rodeo circuits around the world. Listen to some of the fascinating women tell their inspiring stories.

Montana: 1492— Montana's Native Americans describe the lifeways of their early ancestors.

People of the Hearth— features the role of the hearth in the lives of southwestern Montana's Paleoindians.

Russell and His Work— depicts the life and art of Montana’s cowboy artist, Charles M. Russell.

The Sheepeaters: Keepers of the Past— When the first white men visited Yellowstone in the early nineteenth century, a group of reclusive Shoshone-speaking Indians known as the Sheepeaters inhabited the Plateau. They had neither guns nor horses and lived a stone-age lifestyle, hunting Rocky Mountain Bighorn sheep for food and clothing. Modern archaeology and anthropology along with firsthand accounts of trappers and explorers help to tell the story of the Sheepeaters.

Coming to Montana: Immigrants from Around the World



Primary Sources and How to Use Them

The Montana Historical Society Education Office has prepared a series of worksheets to introduce you and your students to the techniques of investigating historical items: artifacts, documents, maps, and photographs. The worksheets introduce students to the common practice of using artifacts, documents, maps, and photographs to reveal historical information. Through the use of these worksheets, students will acquire skills that will help them better understand the lessons in the User Guide. Students will also be able to take these skills with them to future learning, i.e. research and museum visits. These worksheets help unveil the secrets of artifacts, documents, maps, and photographs.

See the examples below for insight into using these worksheets.



MONTANA HISTORICAL SOCIETY

Artifacts

Pictured at left is an elk-handled spoon, one of 50,000 artifacts preserved by the Montana Historical Society Museum. Here are some things we can decipher just by observing it: It was hand-carved from an animal horn. It looks very delicate.

From these observations, we might conclude that the spoon was probably not for everyday use, but for special occasions. Further research has told us that it was made by a Sioux Indian around 1900. This artifact tells us that the Sioux people carved ornamental items, they used spoons, and they had a spiritual relationship with elk.

Photographs

This photograph is one of 350,000 in the Montana Historical Society Photographic Archives. After looking at the photograph, some of the small “secrets” that we can find in it include: the shadow of the photographer, the rough fence in the background, the belt on the woman’s skirt, and the English-style riding saddle.

Questions that might be asked of the woman in the photo are: Does it take a lot of balance to stand on a horse, is it hard? Was it a hot day? Why are you using an English-style riding saddle?



MONTANA HISTORICAL SOCIETY

(continued)

Coming to Montana: Immigrants from Around the World



How to Look at an Artifact

(Adapted from the National Archives and Records Administration Artifact Analysis Worksheet.)

Artifact: An object produced or shaped by human workmanship of archaeological or historical interest.

1. What materials were used to make this artifact?

- | | | | |
|----------------------------------|----------------------------------|------------------------------------|--------------------------------------|
| <input type="checkbox"/> Bone | <input type="checkbox"/> Wood | <input type="checkbox"/> Glass | <input type="checkbox"/> Cotton |
| <input type="checkbox"/> Pottery | <input type="checkbox"/> Stone | <input type="checkbox"/> Paper | <input type="checkbox"/> Plastic |
| <input type="checkbox"/> Metal | <input type="checkbox"/> Leather | <input type="checkbox"/> Cardboard | <input type="checkbox"/> Other _____ |

2. Describe how it looks and feels:

Shape _____	Weight _____
Color _____	Moveable Parts _____
Texture _____	Anything written, printed, or stamped on it _____
Size _____	_____

Draw and color pictures of the object from the top, bottom, and side views.

Top

Bottom

Side

(continued)

Coming to Montana: Immigrants from Around the World
How to Look at an Artifact *(continued)*

3. Uses of the Artifacts.

- A. How was this artifact used? _____
- B. Who might have used it? _____
- C. When might it have been used? _____
- D. Can you name a similar item used today? _____

4. Sketch the object you listed in question 3.D.

5. Classroom Discussion

- A. What does the artifact tell us about technology of the time in which it was made and used?

- B. What does the artifact tell us about the life and times of the people who made and used it?

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How to Look at a Photograph

(Adapted from the National Archives and Records Administration Photograph Analysis Worksheet.)

Photograph: an image recorded by a camera and reproduced on a photosensitive surface.

- 1. Spend some time looking at the whole photograph. Now look at the smallest thing in the photograph that you can find.**

What secrets do you see? _____

- 2. Can you find people, objects, or activities in the photograph? List them below.**

People _____

Objects _____

Activities _____

- 3. What questions would you like to ask of one of the people in the photograph?**

- 4. Where could you find the answers to your questions?**

Coming to Montana: Immigrants from Around the World



How to Look at a Written Document

(Adapted from the National Archives and Records Administration Written Analysis Worksheet.)

Document: A written paper bearing the original, official, or legal form of something and which can be used to furnish decisive evidence or information.

1. Type of document:

- | | | | |
|------------------------------------|-----------------------------------|--|--|
| <input type="checkbox"/> Newspaper | <input type="checkbox"/> Journal | <input type="checkbox"/> Press Release | <input type="checkbox"/> Diary |
| <input type="checkbox"/> Letter | <input type="checkbox"/> Map | <input type="checkbox"/> Advertisement | <input type="checkbox"/> Census Record |
| <input type="checkbox"/> Patent | <input type="checkbox"/> Telegram | <input type="checkbox"/> Other _____ | |

2. Which of the following is on the document:

- | | | |
|--------------------------------------|--|--------------------------------------|
| <input type="checkbox"/> Letterhead | <input type="checkbox"/> Typed Letters | <input type="checkbox"/> Stamps |
| <input type="checkbox"/> Handwriting | <input type="checkbox"/> Seal | <input type="checkbox"/> Other _____ |

3. Date or dates of document: _____

4. Author or creator: _____

5. Who was supposed to read the document? _____

6. List two things the author said that you think are important:

1. _____

2. _____

7. List two things this document tells you about life in Montana at the time it was written:

1. _____

2. _____

8. Write a question to the author left unanswered by the document:

Coming to Montana: Immigrants from Around the World



How to Look at a Map

(Adapted from the National Archives and Records Administration Map Analysis Worksheet.)

Map: A representation of a region of the earth or stars.

1. What is the subject of the map?

- | | | |
|----------------------------------|------------------------------------|--------------------------------------|
| <input type="checkbox"/> River | <input type="checkbox"/> Stars/Sky | <input type="checkbox"/> Mountains |
| <input type="checkbox"/> Prairie | <input type="checkbox"/> Town | <input type="checkbox"/> Other _____ |

2. Which of the following items is on the map?

- | | | |
|----------------------------------|--------------------------------|---|
| <input type="checkbox"/> Compass | <input type="checkbox"/> Scale | <input type="checkbox"/> Name of mapmaker |
| <input type="checkbox"/> Date | <input type="checkbox"/> Key | <input type="checkbox"/> Other _____ |
| <input type="checkbox"/> Notes | <input type="checkbox"/> Title | |

3. Date of map: _____

4. Mapmaker: _____

5. Where was the map made: _____

6. List three things on this map that you think are important: _____

7. Why do you think this map was drawn? _____

8. Write a question to the mapmaker that is left unanswered by the map.

Coming to Montana:
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Standards and Skills

State 4th Grade Social Studies Standards

Lesson Number:	1	2	3	4	5	6	7	8
Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.	✓	✓	✓	✓	✓	✓	✓	✓
Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.	✓	✓	✓	✓	✓	✓		✓
Students apply geographic knowledge and skill (e.g., location, place, human/environment interactions, movement, and regions).	✓	✓	✓	✓			✓	
Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.		✓	✓	✓	✓	✓	✓	
Students make informed decisions based on an understanding of the economic principles of production, distribution, exchange, and consumption.		✓	✓			✓	✓	
Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.	✓	✓	✓	✓	✓	✓	✓	✓

(continued)

Coming to Montana: Immigrants from Around the World
Standards and Skills (continued)

Skill Areas

Lesson Number:	1	2	3	4	5	6	7	8
Using primary documents		✓		✓	✓			
Using objects			✓		✓	✓	✓	✓
Using photographs	✓			✓			✓	
Art			✓		✓		✓	✓
Science	✓		✓					
Math		✓	✓					
Reading/writing	✓	✓	✓		✓	✓	✓	
Map Skills			✓	✓	✓	✓	✓	✓
Drama, performance, re-creation					✓		✓	
Group work	✓	✓	✓		✓		✓	
Research	✓	✓	✓	✓	✓	✓	✓	✓
Music							✓	
Bodily/Kinesthetic								
Field Trip			✓	✓			✓	

Coming to Montana: Immigrants from Around the World



Historical Narrative for Fourth Grade

Montana is a land of immigrants. People came primarily from Europe, but also from Asia, Latin America, Africa, and the Middle East. Montana's immigrants came in waves, (from the mid-19th into the early 20th century), which was at a much later time than many other areas of North America. Because immigration happened so recently, the memory of Montana's cultural past and strength of ethnic heritage is greater here than in many other places in the nation. A multitude of national traditions such as crafts, technical skills, music, dance, celebrations, and food have all contributed to make Montana what it is today.

Indians & The First Immigrants

When the French, Scottish, Irish, and English fur traders first started coming to this area in the mid-1700s, they were not alone. Different groups of American Indians had been in this land for thousands of years. Each Indian tribe was a fully developed culture and society, as different as people in European countries were from each other, with distinct languages, clothing, celebrations, ceremonies, and family structures. Some of the Indian tribes who now make Montana their home are Chippewa/Cree, Dakota/Lakota, Salish/Pend d'Oreille, Kootenai, Blackfeet, Gros Ventre, Assiniboine, Cheyenne, and Crow.

Indians and European-American fur trappers and traders shared many survival techniques, but it was the French who established the least destructive working relationship with the Indians, generally respecting their way of life and sometimes marrying one another. A new culture of people was created through intermarriages – Metis, a French word meaning “mixed-blood”.

Belgian and Italian missionaries arrived in 1841 at the request of the Salish Indians who were seeking the power of the Catholic

religion. They established St. Mary's Mission in the Bitterroot Valley, the first attempt at a permanent settlement. The fur traders and missionaries were Montana's first white farmers, raising vegetable gardens, field crops, and livestock. Missionaries converted many Indians to Christianity and began early attempts at to assimilate them in to the white culture.

The Gold Rush

The Montana gold rush brought the first big group of white immigrants from Europe to Montana.

People of European decent weren't the only early immigrants to Montana searching for gold. Many Chinese, mainly men, came to the Montana gold frontier and made their contribution to the cultural mix. They worked as miners, established businesses such as laundries and restaurants, supplied services to the Americans in the mining towns, and helped construct the railroads. The booming gold towns also attracted merchants, many of whom were Jewish. Many who moved from California, or were recent immigrants from Prussia, Bavaria, and Poland, brought business skills with them. The Jewish community was in the forefront in developing Helena as a commercial and banking center, which helped the town survive when other gold camps became ghost towns.

Cattle, Railroad, & Other Mining

The cattle industry also contributed to Montana's colorful history. Unlike the “all American cowboy” of Western myth, many cowboys were foreign born or African-Americans. The cowboy's tall, wide-brimmed hat, kerchief, and chaps are all adaptations of the Spanish sombrero, bandana, and chaperejos, introduced into Montana by Texan and Mexican cowboys.

(continued)

Coming to Montana: Immigrants from Around the World

Historical Narrative for Fourth Grade *(continued)*

With the arrival of the Great Northern Railroad in the 1880s, demand for coal skyrocketed. New mines were opened and thousands of miners, including hundreds of people from Poland, Italy, Slavania, and Finland immigrated to newly founded towns. The railroads connected Montana to the outside world, brought in more workers and settlers, and contributed to the rise of industrial mining.

By the 1890s, more immigrants from Southern and Eastern Europe were also drawn to the state's mining and railroad towns. Polish, Croatians, Serbs, Ukrainians, Yugoslavs, Italians, Greeks and others came and drifted into their own nationality groups in Montana. In its prime, Butte was one of America's most multicultural cities, where more than 30 languages could be heard in homes and on the streets. Many towns had their Little Italy's, Finntowns, and the Slavic sections of town. As time past, people found each other's culture interesting and began to attend the festivities of nationalities other than their own.

Butte's Irish

Once the gold and silver had played out, copper mining took their place as a major source of employment for immigrants. An Irish immigrant, Marcus Daly, who encouraged Irish workers to come to Montana, founded part of Butte's copper empire. Most Irish immigrants did not come to Butte as strangers, but were part of a group migration, based on letters home and word of mouth – a chain migration. When men left Ireland, it was with the intention of returning to, or paying for the emigration of the families they had left behind.

Homesteaders

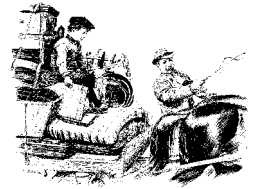
Montana's largest immigration occurred during the homestead boom around the 1900s. Good homesteading land in the Midwest had already been claimed. Nice weather with a lot of rainfall from 1909-1916 and good markets convinced many that this pattern was normal and predictable (but it wasn't). They encouraged Europeans, especially Germans and Scandinavians, to migrate. Motivated partly by making money, the railroads wanted to sell some of their land and have traffic, goods, and produce to carry, but were also motivated in part by the ideal of the family farm as the backbone of American society.

Recent Immigrants

Large-scale immigration ended in about 1920, with the end of the homestead boom, but the state has continued to attract foreign immigrants. Beginning in the 1920s (due to the result of the Mexican Revolution), many people from Mexico came in increasing numbers to work in the sugar beet fields in eastern Montana. During the later part of the nineteenth-century, German-speaking Hutterites emigrated from Europe seeking religious freedom. The first colony was established in 1911. By the mid-1970s many Southeast Asian refugee immigrants, including Vietnamese Hmong, settled in Montana, particularly in the Missoula area. The Hmong, or "hill people" of Southeast Asia, have survived a tormented history, being pushed out of southern China into North Vietnam, Laos, and Thailand. Now many make Montana their home.

All of these different cultures have helped make Montana what it is today. Those who came before us have influenced who we are today, including where we live, what we eat, what games we play, what objects we find meaningful, and how we celebrate special occasions.

Coming to Montana: **Immigrants from Around the World**



Historical Narrative for Instructors

Montana is a land of immigrants. People came primarily from Europe, but also from Asia, Latin America, Africa, and the Middle East. Montana's immigrants came in waves, (from the mid-19th into the early 20th century), which was at a much later time than many other areas of North America.

Because this happened so recently, the memory of Montana's cultural past and strength of ethnic heritage is greater here than in many other places in the nation. A multitude of national traditions such as crafts, technical skills, music, dance, celebrations, and foodways have all contributed to make Montana what it is today.

When the French, Scottish, Irish, and English fur traders first started coming to this area in the mid-1700s, the land was far from unpopulated. Different groups of American Indians had been in this land for thousands of years. Each tribe was a fully developed culture and society, as different as people in European countries were from each other. They had distinct languages, clothing, celebrations, ceremonies, and family structures. Some of the Indian tribes who now make Montana their home are Chippewa/Cree, Dakota/Lakota, Salish/Pend d'Oreille, Kootenai, Blackfeet, Gros Ventre, Assiniboine, Cheyenne, and Crow.

Indians and European-American fur trappers and traders shared many survival techniques, but it was the French who established the least destructive working relationship with the Indians, generally respecting their way of life and frequently intermarrying. A new culture of people was created through intermarriages – Metis, a French word meaning “mixed-blood”.

Belgian and Italian missionaries arrived in 1841 at the request of the Salish Indians who were seeking the “Black Robe's” power. They established St. Mary's Mission in the Bitterroot Valley, the first attempt at a

permanent settlement. The fur traders and missionaries were Montana's first white farmers, raising vegetable gardens, field crops, and livestock. Missionaries converted many Indians to Christianity and began early attempts at assimilating them in to white culture.

The Montana gold rush brought the first major influx of white immigrants to Montana. The mining profession had always drawn together a diverse population. Most were single young men of European decent who had moved about constantly, following the newest gold strikes and cared little about making a permanent home. But before long Montana's mining camps drew from all over the nation and world.

Europeans weren't the only early immigrants to Montana. Many Chinese came to the Montana gold frontier and made their contribution to the cultural mix. The Chinese worked as miners, established businesses such as laundries and restaurants, supplied services in the mining towns, and later helped construct the railroads. The booming gold towns also attracted merchants, many of whom were Jewish. Many who moved from California, or were recent immigrants from Prussia, Bavaria, and Poland, brought business skills with them. The Jewish community was in the forefront in developing Helena as a commercial and banking center which helped the town survive when other gold camps became ghost towns.

Although some immigrants planned to strike it rich and return home one day, many others hoped to stay. They brought skills, traditions, and a determination to build successful communities. They worked as miners, in sawmills, at construction, and farmed near the camps.

The cattle industry also contributed to Montana's colorful history. Unlike the “all

(continued)

Coming to Montana: Immigrants from Around the World

Historical Narrative for Instructors *(continued)*

American cowboy” of Western myth, many cowboys were foreign born or African-Americans. The cowboy’s tall, wide-brimmed hat, kerchief, and chaps are all adaptations of the Spanish sombrero, bandana, and chaperejos, introduced to Montana by Texan and Mexican cowboys.

With the arrival of the Great Northern Railroad in the 1880s the demand for coal skyrocketed. New mines were opened and literally thousands of miners, including hundreds of people from Poland, Italy, Slavania, and Finland immigrated to newly founded towns. The railroads connected Montana to the outside world, brought in more workers and settlers, and contributed to the rise of industrial mining.

By the 1890s, more immigrants from Southern and Eastern Europe were also drawn to the state’s mining and railroad towns. Polish, Croatian, Serbs, Ukrainians, Yugoslavs, Italians, Greeks and others came and drifted into their own nationality groups in Montana. In its prime, Butte was one of America’s most multicultural cities, where more than 30 languages could be heard in homes and on the streets. Many towns had their Little Italy’s, Finntowns, and the Slavic sections of town. With time, the people found each other’s culture interesting and began to attend the festivities of nationalities other than their own. They found their participation was usually welcome. Today on St. Patrick’s Day in Butte, they say everyone is Irish, if only for one day.

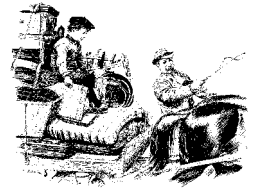
Once the gold and silver had played out, industrial copper mining took their place as a major source of employment for immigrants. An Irish immigrant, Marcus Daly, who became a direct pull for Irish workers, founded part of Butte’s copper empire. By 1895, Irish immigration into Butte became self-sustaining – Irish following Irish. Most did not come to Butte as strangers, but were part of a group migration, based on letters home and word of mouth. When men left Ireland, it was with the intention of returning to, or paying for the emigration of the families they had left behind.

Montana’s largest immigration occurred during the post-1900 homestead boom, representing the last wave of the agricultural frontier. Good homesteading land in the Midwest had already been claimed. Favorable weather with good rainfall from 1909-1916 produced record yields, and good markets convinced many that this pattern was normal and predictable. The railroads encouraged Europeans, especially Germans and Scandinavians, to migrate. Motivated partly by profit, the railroads wanted to sell some of their land and have traffic, goods, and produce to carry, but were also motivated in part by the Jeffersonian ideal of the family farm as the backbone of American society.

Large-scale immigration ended in about 1920, with the end of the homestead boom, but the state has continued to attract foreign immigrants. Beginning in the 1920s (due to repercussions of the Mexican Revolution), many people from Mexico came in increasing numbers to work in the sugar beet fields in eastern Montana. During the later part of the nineteenth-century, German-speaking Hutterites emigrated from Europe seeking religious freedom and established colonies in the West. The first colony was established in 1911. By the mid-1970s many Southeast Asian refugee immigrants, including Vietnamese Hmong, settled in Montana, particularly in the Missoula area. The Hmong, or “hill people” of Southeast Asia, survived a tormented history of upheavals and migration, being pushed out of southern China into North Vietnam, Laos, and Thailand.

The skills and traditions of more recent immigrants, supported by the endurance of older multicultural influences, have continued to shape and reshape Montana’s culture. Those who came before us have influenced who we are today, including where we live, what we eat, what games we play, what objects we find meaningful, and how we celebrate special occasions.

Coming to Montana:
Immigrants from Around the World



Outline for Classroom Presentation

I. Native Cultures in Montana and the Northwest

- A. How did Prehistoric People come to Montana?
 - 1. Bering Strait/Land Bridge Theory.
 - 2. Turtle Legends and Oral Traditions Theories recall how native people have always lived here.
 - 3. Physical evidence is 12,000 years old.
- B. Who came next?
 - 1. Historical period means “written record”
 - 2. Trappers, Traders and Explorers
 - a. Blackfeet, Assiniboine, Shoshone, Salish, Crow were in residence.
 - b. Many tribes moved west or south from their ancestral homelands to avoid conflict with whites moving west.
 - c. Some intermarried with native people – Metis culture.

II. Newcomers to the Region

- A. Why did newcomers travel to Montana?
 - 1. For opportunity to develop business (cattle, military, rail lines, mining, homesteading, agriculture).
 - 2. Homes countries in difficulty – poverty, famine, political upheaval.
 - 3. Lots of land available through homestead acts.
- B. Who came?
 - 1. Men, women and children from Northern Isles (England, Ireland, Scotland, Wales).
 - 2. From China.
 - 3. From Scandinavian countries (Denmark, Norway, Sweden).
 - 4. From other countries in Europe (Germany, Holland, Italy, Greece).
- C. Who has come to Montana recently?
 - 1. Mexicans especially since 1920's as sugar beet industry developed.
 - 2. Hmong escaping political unrest in Cambodia.
 - 3. Immigrants from Pacific Rim countries like Japan to promote trade.
- D. When did most immigrants come to Montana?
 - 1. First wave came before the Civil War and depression of the 1870's.
 - 2. Second big wave came during industrialization beginning in 1880's.
 - 3. Many immigrants came to Montana at the turn of the century to homestead.

(continued)

Coming to Montana: Immigrants from Around the World
Outline for Classroom Presentation (continued)

III. Immigrants from Many Lands and Many Cultures

- A. What do immigrants contribute to Montana?
 - 1. Skills in industry, hand crafts, agriculture.
 - 2. Material culture (architecture, literature, folk art).
 - 3. Traditions and language (food ways, dance, music, costumes, holidays).
- B. How did they travel?
 - 1. Cross-oceanic steamships, often in steerage.
 - 2. Steamboats, railroad, wagon, stage, horse or on foot.

IV. Settlement Patterns in Montana

- A. If you could pick a place where would you like to be?
 - 1. Most traveled to the place where there was work.
 - 2. Communities of like nationalities clustered together.
 - a. Butte and mini-nations
 - b. Great Falls and Metis
 - c. Missoula and Hmong
- B. Why would you stay?
 - 1. Stayed employed or owned property.
 - 2. Made friends and had families.
 - 3. Home of origin no longer appealing.



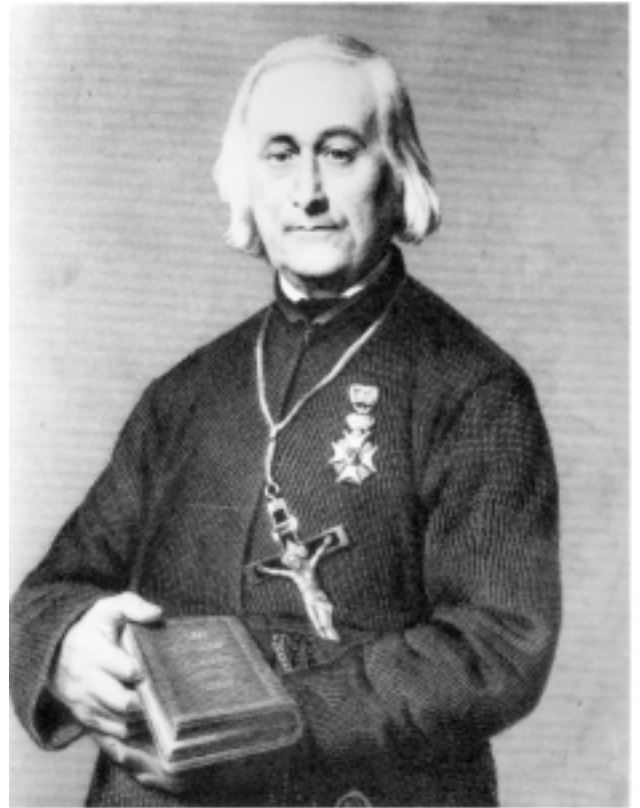
Amazing Montanans—Biography

Father Pierre Jean de Smet

I was born in Termonde, Belgium on January 30, 1801 and I emigrated to the United States in 1821 through a great desire to become a missionary and help Native Americans. I originally came to Whitemarsh, Maryland, but soon found myself in St. Louis, Missouri, because that's where they needed missionaries.

I loved working with Native Americans and they loved me too. I just had a way of talking with them that put them at ease – probably because I respected them so much. I wanted to help, not hurt them. I started my long career in 1838 when I founded St. Joseph's Mission near present-day Council Bluffs, Iowa for the Pottawatomies, a local Indian tribe. From there I truly began my lifes work, as I was asked to travel through the Rocky Mountains to be a missionary, or "black robe" as the Native Americans called us. I did come to Montana, establishing St. Mary's Mission on the Bitterroot River with Father Nicholas Point, in 1841. But when I realized how much work there was to be done in the United States, I went to Europe in 1842 to ask for money and people to help us in our missionary cause. In 1845 I returned, and created 6 new missions in the West.

I wanted to do the most good that I could, so decided to try and work with the Blackfeet Indians. This tribe at the time, was very harsh to other tribes and I wanted to try and influence them. I was so happy to learn that they wanted me to come and that they listened to me. They came to peace with neighboring Indian tribes. This was a great accomplishment, and I loved working with the Blackfeet – they were a wonderful and strong people. But again, I had to go back to St. Louis because my religious superiors needed me.



MONTANA HISTORICAL SOCIETY

Father Pierre Jean DeSmet.

Because I worked so well with the Blackfeet, my superiors and the U.S. government asked that I become a peacemaker between the new white settlers and Native American tribes. This I truly enjoyed, because I was able to help the people I loved - the Native American tribes in the West.

I kept many journals and accounts of my travels, because I wanted Americans to better understand these tribes that were as varied as the people from different European countries with different languages, customs, and food. I ended up traveling over 18,000 miles and crossed the ocean to Europe 19 times for my life's work, but every mile was worth it. I loved my job and felt very lucky that this was my calling.



Amazing Montanans—Biography

Mary MacLane

My name is Mary MacLane. Have you heard of me? During my time, in the early 1900s, most of the world had heard of me and knew all about my life. Do you know why? It's because I wrote a book all about myself that was a great success, simply called "The Story of Mary MacLane." I wrote the book in 1902 and it changed my life!

I am originally from Canada, but my family immigrated to the U.S. when I was still in grade school. We first moved to Great Falls, but after a few years, we decided to make Butte our home. When I say "we," I mean my mother and I. My father died when I was only eight years old. That was really hard, so hard that I wrote a lot about him in my book.

This might sound a little vain, but I was a very remarkable young woman. During my day, women were not supposed to speak their mind or write books in their own name. Sure, several women wrote books, but they used "pen names" that made people believe they were men. But I decided one day that because I was so remarkable, that I had to write about my life – people should better understand what my life has been like.

This book that I wrote, took the world by storm. I made a small fortune on the book - \$28,000! That was a ton of money in 1902. I was swept up into the New York high society, traveled throughout the country and abroad so that people could meet me and discuss my book. I was written about in all of the country's newspapers and I caused quite a storm. Let me share with you two reviews of my book, from the Sunday magazine *The New York World* from September 8, 1902:

"She is a poet of nature, rarely gifted – a genius, if you prefer the term; and if she is true to herself, and lives, the world will hear



Montana Author, Mary MacLane

from her, and her name will be enrolled among the great writers of the age." George D. Wiggins, Chicago.

"With all due respect to Mary MacLane, I think she is further from being a genius than she is from Butte, Montana. Her writings are neither bright nor humorous, although she makes an attempt at both. Her repetitions are boring and somehow she fails to convey her ideas." Blackwell Murphy, New York.

So you see, I got good reviews and bad. But although I was good at writing about myself, when I tried to write additional books, I had trouble. I wrote an additional five books, tearing two up and publishing two others that didn't do very well. I am happy that I did write that one very good and popular book!

Coming to Montana: Immigrants from Around the World



Vocabulary List

Ancestor: one from whom an individual is descended.

Assimilation: to make or become similar.

Chain migration: when family or friends join those already established in a new country.

Culture: Social behavior patterns, arts, beliefs, and all other products of human work and characteristics of a community or population.

Diversity: distinct in kind; unlike or different.

Emigrate: to leave a place (as in a country) to settle elsewhere. (Hint: associate the first letter “E” with exit).

Ethnic: of or pertaining to a particular religious, racial, national, or cultural group.

Famine: a great shortage of food.

Folklore: customs, beliefs, stories, and sayings of a people handed down from generation to generation.

Genealogy: the study of a family line.

Heritage: legacy, something that has come from an ancestor or predecessor in the past.

Homeland: one’s native land.

Homesteader: one who acquires a tract land from the United States Government public lands by filing a record and living on and cultivating the land.

Immigrant: a person who has come to a foreign country to live.

Immigrate: to come into a foreign country and take up permanent residence there. (Hint: associate the first letter “I” with in).

Migrate: to move from one country to live in another.

Missionaries: a person who is sent on a mission, especially sent to do religious or charitable work in a foreign country.

Naturalize: to give the rights and privileges of a native citizen.

New World: the Western Hemisphere, especially the North and South American continents.

Old World: the Eastern Hemisphere, especially the European continent.

Refugee: one who flees their country for safety.

Tradition: the handing down of beliefs and customs by word of mouth or by example.

Coming to Montana: Immigrants from Around the World



Lesson 1: One Big Melting Pot

Objectives

At the conclusion of the lesson students will be able to:

- Develop an understanding of the differences between peoples and cultures.

Time

One 45-50 class period.

Materials

- Footlocker Materials: photographs; Dr. Seuss book *The Sneetches*; 4 hats
- User Guide Materials: *Inherited Traits* worksheet
- Teacher Provided Materials: pre-cut paper stars in a variety of colors and patterns (there should be a match for each star), paper and pencils for each student, tape



MONTANA HISTORICAL SOCIETY

Church picnic in July, 1913 attended by German-Russian who had immigrated to Montana.

Pre-Lesson Preparation

Cut out paper stars, enough for each student to have one. Use different colors and star shapes, but ensure that each star has an exact match.

Procedure:

1. Read the book *The Sneetches* to the class. Discuss differences between the characters and introduce the word “diversity”.
2. Pass out the stars. Each student should receive a single star with a match somewhere in the room. Have students attach the star on the front of their shirt with a piece of tape.
3. Instruct students to move about the room to find the person who has their matching star.
4. As partners, students then write down three things they have in common and three things that make them different.

continued

Coming to Montana: Immigrants from Around the World

Lesson 1: One Big Melting Pot *(continued)*

5. Gather as a group and ask one partner from each group to share their similarities and differences to the whole class. Keep track of these similarities and differences on a white or chalkboard for further discussion.
 6. Share the photographs with students. What do these five immigrant groups have in common from looking at them? How do they appear different in the photos?
 7. Share the hats with student. What immigrant group do they belong to when they wear a certain hat? What part of their culture might they have brought with them when they emigrated?
- Talk about culture and how each culture designs how a person acts, dresses, what they eat, their religion, traditions, etc. Ask students what their culture is as Americans.
 - In the same pairs or different ones, have students do the “Inherited Traits” worksheet. Ask students compare their traits with the class. Again, talk about similarities and how diverse the class is.
 - Discuss the difference between inherited and acquired traits. Ask students to compare their traits with parents and/or grandparents. Talk about the differences between inherited cultural and physical differences.

Discussion Questions

1. What is the most common similarity between partners? Most common difference?

Further Exploration

- Follow up with a discussion of why Americans have many “diverse” backgrounds. Bring the students to a consideration of the impact of immigration on this country and Montana in particular.
- Ask students to do a report on one of the four immigrant groups represented in the five photographs. Have them utilize the “How to Look at a Photograph” form located in the User’s Guide. Then ask them to give their reports orally for the entire class to hear.

Coming to Montana:
Immigrants from Around the World



Inherited Traits Worksheet

Name of Partner #1: _____

Name of Partner #2: _____

For each partner, make the following observations, then circle your answer below.

Can you roll your tongue?	Partner #1	<input type="checkbox"/> Yes	<input type="checkbox"/> No
	Partner #2	<input type="checkbox"/> Yes	<input type="checkbox"/> No

Are your earlobes attached?	Partner #1	<input type="checkbox"/> Yes	<input type="checkbox"/> No
	Partner #2	<input type="checkbox"/> Yes	<input type="checkbox"/> No

Is your right or left finger on top when you fold your hands?	Partner #1	<input type="checkbox"/> Right	<input type="checkbox"/> Left
	Partner #2	<input type="checkbox"/> Right	<input type="checkbox"/> Left

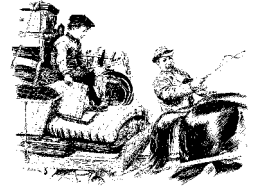
Do you have dimples?	Partner #1	<input type="checkbox"/> Yes	<input type="checkbox"/> No
	Partner #2	<input type="checkbox"/> Yes	<input type="checkbox"/> No

Do you have freckles?	Partner #1	<input type="checkbox"/> Yes	<input type="checkbox"/> No
	Partner #2	<input type="checkbox"/> Yes	<input type="checkbox"/> No

Is your hairline shaped in a downward V?	Partner #1	<input type="checkbox"/> Yes	<input type="checkbox"/> No
	Partner #2	<input type="checkbox"/> Yes	<input type="checkbox"/> No

Are your thumbs double jointed?	Partner #1	<input type="checkbox"/> Yes	<input type="checkbox"/> No
	Partner #2	<input type="checkbox"/> Yes	<input type="checkbox"/> No

Coming to Montana: Immigrants from Around the World



Lesson 2: They are not like us!

Objectives

At the conclusion of the lesson students will be able to:

- Discuss the xenophobic attitudes that have existed throughout American and Montana's history.

Time

One 45-50 class period.

Materials

- Footlocker Materials: none
- User Guide Materials: "Speech by a Famous American"
- Teacher Provided Materials: paper and pencils for each student

Pre-Lesson Preparation

Throughout our history as a state, people from other countries have made or have tried to make Montana their home. Although many different ethnic groups have come to Montana in search of a new home, not every group has been welcomed with open arms. Sometimes in the past (and even today) Montanans have viewed these newcomers as a threat to their livelihood. Oftentimes immigrants are treated badly.

The worst anti-immigrant bias in Montana history has been that of the Chinese in the late 1800s. Many Montana groups, including some other immigrants, thought that Chinese workers were taking over the mining and laundry industries, taking away jobs from "native" white Americans. Eventually, Congress tried to limit the number of Chinese workers in Montana through the Chinese Exclusion Act of 1882. But it wasn't just the Chinese. Other immigrants were targeted as well.

Procedure:

1. Ask students to read the "Speech by a Famous American."
2. Ask students when they think this speech was written and whom it was written about – what immigrant group. Who do they think wrote the speech?
3. After asking the discussion questions, tell your class the following about the speech:
 - a. Benjamin Franklin wrote it.
 - b. "They" refers to early German immigrants.

Discussion Questions

1. What issues are involved in the speech?
2. Does the speaker like this group of immigrants? Why or why not?
3. Does the speaker want this immigrant group to leave America?

continued

Coming to Montana: Immigrants from Around the World

Lesson 2: They are not like us! (continued)

4. What is the most necessary thing the speaker feels Americans should do to help this group assimilate in the US? Why does he feel it's important for them to assimilate?

Further Exploration

- Further discuss why Americans and Montanans were worried about immigrants coming to the new world.
- Discuss Montanans' and Americans' views of immigration today. What is similar? Different?
- Have students write a report on their feelings of this speech.
- Further examine the cultural diversity of Montana and the contributions of each group. Especially examine German immigrants' contributions, as they were the largest group to immigrate to Montana.
- Ask someone from your community who has recently immigrated to Montana to talk about what it was like to leave their country for the U.S. What problems did they encounter? How were they embraced as new community members?
- Using the "Immigrant Admissions by Fiscal Year" sheet located in the User's Guide, determine what countries have had the most and least immigrants to Montana between 1991 and 1998.



Opening of a German Lutheran Church in Montana, 1920.

Speech by a Famous American

I agree that these people are a matter of great concern to us.

I fear that one day, through their mistakes or ours, great troubles may occur. The ones who come here are usually the most stupid of their nation. Few understand our language, so we cannot communicate with them through our newspapers. Their priests and religious leaders seem to have little influence over them. They are not used to freedom and do not know how to use it properly. It has been reported that young men do not believe they are true men until they have shown their manhood by beating their mothers. They do not believe they are truly free unless they also abuse and insult their teachers.

And now they are coming to our country in great numbers. Few of their children know English. They bring in much of their own reading from their homeland and print newspapers in their own language. In some parts of our states, ads, street signs, and even some legal documents are in their own language and allowed in courts.

Unless the stream of these people can be turned away from their country to other countries, they will soon outnumber us so that we will not be able to save our language or our government.

However, I am not in favor of keeping them out entirely.

All that seems necessary is to distribute them more evenly among us and set up more schools that teach English. In this way, we will preserve the true heritage of our country.

*“Speech from a Famous American” from Social Education,
October, 1991. Pgs. 396-397.*

Montana Immigrant Admissions

INS DATA BY NATIONALITY: FY '91 - FY '98

The INS data below are furnished for nationals of the countries with the largest number of immigrants admitted or adjusted to legal residence each year since 1990. The absence of data means that the total number of admissions to the United States by nationals of that country was not enough to merit detailed reporting in that year.

The nationalities may change each year, so the totals in some cases will not reflect all the immigrants of that nationality who have become legal immigrants in Montana during this period.

Immigrant Admissions by Fiscal Year

Country	FY '91	FY '92	FY '93	FY '94	FY '95	FY '96	FY '97	FY '98	Total
Bangladesh	0	-	-	-	-	0	0	1	1
Canada	118	85	125	112	104	102	80	40	766
China *	14	32	79	42	22	29	34	44	296
Colombia	4	2	3	2	3	6	9	3	32
Cuba	0	0	0	0	0	0	1	0	1
Dominican Rep.	0	0	0	0	1	0	0	0	1
Ecuador	2	-	1	-	0	1	0	1	5
El Salvador	0	1	1	1	0	0	1	0	3
Germany	-	29	25	22	14	-	21	18	129
Guatemala	1	1	1	0	0	0	2	2	7
Guyana	0	0	0	0	0	0	0	2	2
Haiti	0	0	3	1	1	4	4	2	15
Honduras	0	-	2	-	-	-	0	1	3
India	10	14	10	5	16	15	13	8	91
Iran	2	2	0	4	1	4	4	4	21
Ireland	-	3	2	13	-	-	1	6	25
Jamaica	2	0	1	4	0	1	0	0	8
Japan	-	5	-	7	-	-	4	6	22
Korea	43	26	28	26	32	9	8	4	176
Mexico	264	42	12	10	11	15	20	21	395
Nigeria	-	-	-	-	1	2	0	2	5
Pakistan	0	7	2	0	0	1	5	0	15
Peru	7	3	2	0	3	2	2	4	23
Philippines	46	50	41	25	40	30	33	17	282
Poland	1	2	2	2	6	2	4	1	20
Soviet Union *	93	50	47	48	18	55	22	26	359
Trinidad & Tob.	-	-	-	0	-	-	1	0	1
United Kingdom	26	26	16	34	24	17	11	15	169
Vietnam	3	15	7	5	2	0	6	6	44
Yugoslavia *	-	-	-	-	0	1	4	2	7
Other	190	98	100	84	110	153	85	66	883
Total	826	493	509	447	409	449	375	299	3,807

A dash (-) indicates that the data for that year were not published for that country in the INS Statistical Yearbook.

* China data include Hong Kong and Taiwan. Former USSR data continued since break-up (except FY'96-'97 includes only Russia and Ukraine). Former Yugoslavia data continued since break-up.

The 30 nationalities represent more than three-quarters (77%) of all immigrant settlement and adjustment in Montana during this eight-year period. Immigrants from Canada accounted for more than one-fifth (20.1%) of all immigrant admissions during the period. When immigrants from Mexico, former Soviet Union, China and the Philippines are added to those from Canada, they account for over half (55.1%) of all immigrant settlement in the state since 1990.

Coming to Montana: Immigrants from Around the World



Lesson 3: Immigration

Objectives

At the conclusion of the lesson students will be able to:

- Discuss some of the many different reasons why people moved to Montana during the 1800s and early 1900s.

Time

Three 45-50 class periods.

Materials

- Footlocker Materials: money panels, 4 flags
- User Guide Materials: Historical Narrative for Fourth Graders
- Teacher Provided Materials: paper and pencils for each student, flip chart or large piece of paper, world map

Pre-Lesson Preparation

Have students read the Historical Narrative for Fourth Graders located in the User Guide. The narrative describes some of the many different ethnic groups and why they traveled to Montana. On the world map, point out each of the countries listed in the narrative.

Procedure:

1. Ask students to share their ideas on why people immigrated to Montana. Record ideas on a large piece of paper for all to see. Have a class discussion.
2. Pass out the money panels and ask students to discuss the different types of currency. Ask students why they think immigrants brought this money with them.
3. Have each student do a research project on a country mentioned in the narrative. Try to have each country represented. Ask students to find out the following during their research: language, currency, capital city, population today, population in the 1880s, how many people migrated to Montana in the 1880s, national food, major industries, national dress, and the flag.
4. Culminate the weeklong research project with a world festival. Ask each student, with the help of their parents to create a dish from the country and one piece of clothing or ornament to wear. Invite parents to the festival. Have students give their reports and then have a party sharing all of the wonderful and different foods.

Discussion Questions

1. How is the foreign money similar and different than our money today?

Further Exploration

- Have students make a flag for the country they chose to research for the world festival. Hang all of the flags in your classroom. How are they similar?

continued

Coming to Montana: Immigrants from Around the World

Lesson 3: Immigration *(continued)*

Different? What is the meaning behind each flag?

- **Flags:** Show students each of the four flags located in the footlocker. How are they similar to one another? How are they different? Do they resemble the American or Montana flags in anyway? Are there any similarities between the country's flag and its money?
- Create a recipe book of the foods made for the world festival, or have students bring in their family's favorite ethnic

dish from their heritage. Copy the recipe book for each student to take home. Have students create a cover for the book.

- If you could design paper money for the U.S., what would it look like? Would you have animals or people on your money? Anything else? What color would it be? How large or small? What denominations would your money be in? Why? Create your own U.S. money panels.



MONTANA HISTORICAL SOCIETY

Effie and Phil Dawson.

Coming to Montana: Immigrants from Around the World



Lesson 4: The Irish Potato Blight

Objectives

At the conclusion of the lesson students will be able to:

- Discuss why the Irish came in great numbers to Montana in the late 1800s.

Time

One 45-50 class period.

Materials

- Footlocker Materials: none
- User Guide Materials: "Skibbereen Great Famine" poem, letter written by Michael and Mary Rush
- Teacher Provided Materials: world map

Pre-Lesson Preparation

Marcus Daly, an Irish immigrant, became a direct pull factor for Irish workers in Montana and founded part of Butte's copper empire. The copper industry demanded a stable work force, and by the late 1880s Daly's sympathetic Irish presence and employment opportunities attracted many Irish workers to Montana who were willing to meet his needs. Butte's Irish immigration patterns offer an excellent example of chain migration.

By 1895, Irish immigration to Butte became self-sustaining – Irish following Irish. The majority of Butte's Irish came from the same region of Ireland in West County Cork. Most did not come to Butte as strangers, but were part of a group migration, based on letters home and word of mouth. When men left Ireland, it was with the intention of returning to, or paying for the emigration of, families they had left behind. Sometimes the process of reuniting families took several years.

There were several factors that led to the mass emigration from Ireland. Political struggles between Ireland and England, and religious persecution, sent many seeking a safe place to live. Due to the potato blight and subsequent famine, thousands of people died from hunger and disease. The worst year of the Great Famine was in 1847, or "Black 47" as the Irish called it. Many were scrambling to leave the country in search of a better life. Only a lucky few, about 50,000, received passage money from friends and relatives outside of Ireland."

Procedure:

1. Share information on the horrible potato blight in Ireland during the 1800s. Show the world map and point out Ireland and then Skibbereen.
2. Discuss how Irish settlers traveled to the United States and that it cost much money to do.
3. Have one student read the letter written by Michael and Mary Rush to the class. Discuss the letter.

continued

Coming to Montana: Immigrants from Around the World
Lesson 4: The Irish Potato Blight *(continued)*

4. Then ask another student to read the “Skibbereen Great Famine” poem to the class. Again, discuss the poem.

Discussion Questions

1. From reading the two documents, what was life like in Ireland during the 1800s?
2. After Mary and Michael wrote their letter, they finally received money from their relatives, who had begged their friends to help get their family to America. But when they got off the ship, only Michael was onboard. What do you think happened to Mary?

Further Exploration

- Locate Ireland on the map and then Skibbereen. Get on the Internet and research what Ireland and Skibbereen are like today. How important are potatoes in Ireland today?
- Research the potato blight of Ireland. Have students write a report on what they find.
- The Irish were the largest ethnic group that moved to Butte in the 1800s. Get on the Internet and research how this group of people influenced Butte. What skills did they bring to Montana?
- Research who St. Patrick was. Discuss why St. Patrick’s Day, an Irish holiday, is celebrated in the United States. In Butte, everyone is considered Irish on St. Patrick’s Day – why?
- Visit Butte! Go to the World Museum of Mining and learn how the Irish (and other immigrants) helped with the mining industry.



MONTANA HISTORICAL SOCIETY

Marcus Daly, Irish immigrant and Butte Copper King.

Skibbereen Song/Poem

Oh, father dear, I oftentimes
hear you speak of Erin's
isle,

Her lofty scenes, her valleys
green, her mountains
rude and wild.

They say it is a princely
place wherein a king
might dwell,

So why did you abandon it,
the reason to me tell.

Oh son, I loved my native
land with energy and
pride,

Until a blight came on the
crops, the sheep and
the cattle died,

The rent and taxes were
to pay, I could not
them redeem,

And that's the cruel
reason why I left old
Skibbereen.

September 6, 1846

Dear Father and Mother,

Pen cannot dictate the poverty of this country at present. The potato crop is quite done away all over Ireland. There is nothing expected here, only an immediate famine. If you knew what danger we and our fellow countrymen are suffering, if you were ever so much distressed, you would take us out of this poverty isle. We can only say, the scourge of God fell down on Ireland, in taking away the potatoes, they being the only support of the people. So, dear father and mother, if you don't endeavor to take us out of it, it will be the first news you will hear by some friend of me and my little family to be lost by hunger, and there are thousands dread they will share the same fate. So, I conclude with my blessings to you both and remain,

*Your affectionate son and daughter,
Michael and Mary Rush*

*For God's sake take us out of poverty,
and don't let us die with the hunger.*

Both letter and poem taken from "The Story of Irish Emigration to America"
by Kerby Miller and Paul Wagner, Roberts Rivehart Publishers, 1997.

Coming to Montana: Immigrants from Around the World



Lesson 5: Danish Memoirs

Objectives

At the conclusion of the lesson students will be able to:

- Discuss some of the hardships immigrants faced when coming to Montana.

Time

One 45-50 class period.

Materials

- Footlocker Materials: various picture books
- User Guide Materials: "Immigrant Memoirs"
- Teacher Provided Materials: paper and pencils, world map

Pre-Lesson Preparation

By 1890, 12,000 foreign-born emigrants had settled in Montana's 16 counties. Mining settlements absorbed the majority of Europeans and Asians – the Cornish, Irish, and Chinese specifically. Railroading and farming attracted Scandinavians – Danes, Swedes, Norwegians – who settled along rail lines and adapted to life as best they could, given language difficulties and America's bewildering customs. Good homestead land in the Midwest had already been claimed. Favorable weather with good rainfall from 1909-1916 produced record yields, and good markets convinced many that this pattern was normal and predictable. Germans and Scandinavians migrated to homestead Montana. Sometimes they came over directly from their home country – and other times from the depleted Midwest lands.

Bertha Josephsen Anderson, her husband Peter, and their children were among the first Danish families to settle in the vast farming region in Montana close to the North Dakota border. Life was very hard for them that first year. They didn't speak English and were unfamiliar with the wild and rugged Montana land.



The tiny homestead of a farming couple.

MONTANA HISTORICAL SOCIETY

continued

Lesson 5: Danish Memoirs *(continued)*

Procedure:

1. Share information on Scandinavians migrating to Montana. Show the world map and have a student point out Denmark on the map.
2. Ask students to read “Immigrant Memoirs” and then discuss it.
3. Are any of the stories similar to stories from the U.S.? How are children in other countries similar to children in the U.S.? How are they different?

Discussion Questions

1. What would it have been like to be the Anderson family? Why do you think they came to Montana, leaving their home country to come to a land where they didn’t even know the language?
2. How do you think they “communicated” with Americans?
3. Why do you think their neighbor was so nice to them and brought food and money?

Further Exploration

- Imagine being in a foreign country and you don’t speak the language. How could you “communicate” with the people?
- Have students break into two groups. Give each group one of the two storybooks. Ask students to do the following by studying the pictures: act out the story in the book, tell their version of the story, and create a dance to go along with the book – it could be a happy dance to celebrate a good story, a sad dance to commemorate a sad story, etc.
- Again utilizing the books, break the class into two groups and give each group a different book. Ask students to research 10 different words from the book via the Internet or in a dictionary available at your school’s library. Have a representative from each group share the new vocabulary words with the class.

continued

Immigrant Memoirs

By 1890, 12,000 foreign-born emigrants had settled in Montana's sixteen counties. Mining settlements absorbed the majority of Europeans and Asians – the Cornish, Irish, and Chinese, specifically. Railroading and farming attracted Scandinavians – Danes, Swedes, and Norwegians – who settled along rail lines and adapted to life as best they could, given language difficulties and America's bewildering customs. Bertha Josephsen Anderson, her husband, Peter, and their children were among the first Danish families to settle in the vast farming region close to the North Dakota border. The following excerpt is from the memoirs of Bertha Josephsen Anderson.

“— The trip across the Atlantic was very hard, as we had to take steerage, because that was the cheapest, and the ship was very crowded. We had only one bunk for the five of us. My baby, little Dagmar, who was then ten months old, was cross the whole trip. She was used to nurse my breasts, but being seasick I had no milk. The other two, Mary and Niels, were as good as gold, but it was hard for we could not undress on the whole trip. We did not have a cabin for ourselves, but were in a large room, big enough for one hundred to one hundred sixty or maybe more, which was all filled with two tier bunks—one about the other.

Most of the passengers in that room were Polish or southern Germans, with a very few Scandinavians, but little we cared who they were, just so we were left alone. That was nearly impossible for if the party in the bunk above us felt nauseated, as most of them did, he just vomited right past the bed underneath and down on the floor. There it stayed until twice a day some sailor came and tried to sweep it up with a coarse broom made of birch branches. Many of these people would sit and pick vermin out of their clothes and throw them on the floor...

But all things come to an end and so did that voyage. When we were a few days from New York, we learned that the Danish liner that we had hoped to go with but had missed was lost at sea. Then I knew why the money was lost and we were delayed. Though we were sick and weary, thanksgiving to God filled our hearts that we were safe...

When we reached Glendive, Montana, our destination, it was not far from midnight. It was only a small border town between North Dakota and Montana.... We were in a strange place with three little children, it was midnight, and we could not talk with anyone or make ourselves understood. They finally guessed we were Scandinavians for they sent out to find a Swede they knew lived in Glendive...The Swede finally came and all was well, for he took us to a rooming house.

The next day a Mr. Otis came to take us along with him to Sidney, and he brought with him a letter from my brother Carl.... This was the last hop of our journey. It was a lumber wagon loaded with all kinds of boxes, with a spring seat without any backrest.... When the time seemed long I sang Danish hymns, and Mr. Otis soon was whistling them, for he, too, knew them in the English language. However, we looked with great longing toward the evening of the second day for the place we were going to call home.

On the twentieth of April 1889, we had our first meal in our own log shack... It was not easy to get along, since the two rooms were entirely bare except for a little home-made table, but we found a discarded stove and enough old boards lying around to nail together some kind of a bed for ourselves.

The chest we had brought our baggage in from Denmark had split and could not be repaired again. I took the top with its curved lid and used it for a cradle for the baby, for that was what I seemed to miss most. The

continued

bottom I used for the clothes we did not wear every day. During the day I folded over (it) the quilts the children slept in on the floor, and that made a place to sit down on. We nailed a bench together for the children, and for the rest...we used the ends of trees that were sawed off straight. We had our tin dishes from the ship, and a neighbor loaned us a kettle and a frying pan.

We were not bad off, or at least we got along. We soon became used to the bare log walls and cracks in the floor wide enough to stick a knife or fork through... We got our water from the Yellowstone River which was only a few rods from the shack, but we still had to carry it a long way because we had to go around by a coulee to get down to it. We used only one of the two rooms because we had nothing whatever to put in the other... What bothered us most was how we should get started to earn something. About a week went by before any decision was made, and we had to eat, even if it was sparingly. The settlers from thirty to forty miles around came to see the strange people who had come so far to settle in such a shanty. Luckily we could not understand them. There was one thing we soon got clear: that they nearly all had something they wanted to sell.

As I could milk and there were several companies of soldiers about twenty-five miles north of us at Fort Buford, an Indian reservation, we soon figured out that we should buy cows and make butter and sell at the Fort. Therefore, we first bought ten milk cows, paying down a little and signing notes for the rest... There was no way of starting to farm that spring.

During that summer and also during the winter when we could get time, we studied our Danish-English book and an old Montgomery Ward catalogue that was in the shack when we came there, so by this time we were getting along real well in the English language....

(By early spring) there was literally nothing in the house to eat. Our cupboard was bare. The children had the leavings from the morning meal, and went to bed and to sleep, but sleep wouldn't come to me. I thought it was strange that God didn't in some way interest himself in us. I knew we had tried our best.

When morning came Peter and I got up as usual, but there was no breakfast to get, so I was glad the children slept late. They had just dressed and were asking for something to eat, when a man living near us came riding into the yard, and stopped for a little visit with Peter. When he saw the children crying and us with sober faces he somehow surmised what was the matter. He left at once and inside an hour he was back again, and he brought with him all kinds of necessary things so we could get along until spring. He even brought a couple of dollars in cash, so if need be we could get more. It was the only time we have been without food in this country."

From: Not in Precious Metals Alone: A Manuscript History of Montana.

Coming to Montana: Immigrants from Around the World



Lesson 6: Toys from Around the World

Objectives

At the conclusion of the lesson students will be able to:

- Demonstrate the use of toys from different countries;
- Explain the cultural differences in the use of toys.

Time

Two 45-50 class periods.

Materials

- Footlocker Materials: toys
- User Guide Materials: “How to Look at an Artifact” worksheet
- Teacher Provided Materials: copies of the worksheet, pieces of wood, material scraps, yarn, paper, glue, pipe cleaners, and scissors for students to make their own toy (plus any other scrap material you can find)

Pre-Lesson Preparation

Some of the most important cultural impacts of immigrants to Montana and the United States are a wide variety of games and toys. Children brought many of these here as they traveled the great distance from their native land. Most toys were created out of scrap pieces of wood and other materials.

Procedure:

1. Place all of the toys out on a table for students to view. Ask them to pick the toys up to better understand their construction.
2. Have students break into groups. Give each group one of the toys/games. Ask them to fill out the “How to Look at an Artifact” worksheet located in the User’s Guide.
3. Ask students in each group to collectively write a story to go along with the toy they have studied. Have students present their story to the rest of the class.
4. Using the found materials you have brought into the class, ask students to create a toy or game they would want to play with if they lived in Montana during the 1800s with no access to electricity. Discuss how many toys of the past were made out of scrap materials.

Discussion Questions

1. What do you think that children of the past did with the toy you studied? How did they play with it? Is there anything else they might have used with the toy?
2. What is your favorite toy today? Why?

Further Exploration

- Utilizing the “Oral Interview Guidelines,” located in the Resources and References section, ask students to write a report, choosing either a parent, grandparent, or close older friend to interview about their favorite childhood toy. With the adult’s help, have students draw a picture of this toy. Ask students to give their reports orally, showing the picture they drew.

Coming to Montana: Immigrants from Around the World



Lesson 7: Los Betabeleros

Objectives

At the conclusion of the lesson students will be able to:

- Discuss the contribution Mexican Americans have made to Montana's agricultural industry.

Time

One 45-50 class period.

Materials

- Footlocker Materials: Mexican masks book, CD of Mexican music, photograph of Los Betabeleros in the field
- User Guide Materials: none
- Teacher Provided Materials: paper plates, string, scraps of material, yarn, shells, beads, paint, markers, and glue, world map

Pre-Lesson Preparation

"It is speculated that as early as the 1860s Mexicans had made their way to Montana, some as trappers and miners, but most as vaqueros (cowboys) who followed jobs northward. Many of the large Texas cattle outfits, relying on Mexican cowhands, seasonally moved their herds into the Yellowstone River Valley. Some estimates indicate that one out of seven cowboys was Mexican. These vaqueros brought with them expertise, attitudes and an understanding of cattle and the land that significantly influenced the range cattle industry of the United States."

"In addition to the cattle industry, expansive tracts of inexpensive land in the Yellowstone River Valley of Montana proved attractive to agriculturalists. Government sponsored research and construction of irrigation systems in the 1890s, combined with a sharp rise in the national consumption of sugar at the turn of the century, made sugar beets one of the fastest growing cash crops and most successful industries in the area. But by the end of the 19th century the attraction of employment opportunities provided by industrialization in big cities resulted in a critical need for labor on the Great Plains. Government, agriculture and industry cooperated to provide farmers with the much needed labor in these sparsely populated areas of the Great Plains. One solution was to attract and recruit labor from Mexico and the Southwest."

"Throughout the 20th century Mexican and Mexican-American field workers have been instrumental to the success of the sugar beet industry in southeastern Montana's Yellowstone Valley."

"Throughout the years the sugar companies have relied on hand labor for their success: German Russians at the beginning of the 20th century, Italian POW's and interned Japanese-Americans during the war years of the 40's and occasionally even local youth and church groups at times of desperate need. But it has consistently been the Mexican and the Mexican-American worker who have been the most vital and reliable contributors to the sugar beet industry in the Yellowstone River Valley. The workers of the past as well as the migrant workers of

continued

Lesson 7: Los Betabeleros *(continued)*

today, including all of those who have elected to make a home in this area, have significantly contributed to the economy of the region while enriching the culture of the Yellowstone Valley” (Western Heritage Center website).

One of the most important art forms in Mexico is masks. Mexican ethnic art combines religious, social, and esthetic elements, unlike the more secular, fragmented art of European civilizations. Masks are created to tell stories of life and death, the future, about animals and humans, and fanciful, mystical creatures.

Procedure:

1. Put the CD of Mexican music on as background music.
2. Show the world map and have a student point out Mexico on the map.
3. Talk to students about the Los Betabeleros and their contribution to Montana. Show the photograph and ask students to discuss what they see in the photo. You may want them to do the worksheet. “How to Look at a Photograph” activity.
4. Talk about Mexican ethnic art and in particular masks. Show the mask book included in the trunk and discuss various masks, their names, and what they represent.
5. Discuss heritage and culture and ask students to think about their own lives. What is important in their life? It could be that they are Irish, so a green mask with shamrocks to represent the Irish part of their heritage could be constructed. A unicorn mask to represent a favorite mythical creature or a kitty-cat mask representing a beloved pet could also be made.

6. Using the paper plates and additional supplies that you provide, have students make their own masks. The masks they make should signify something important in their lives.

Discussion Questions

1. What are the similarities and differences between agricultural hand labor of the 1800s and today? How was fruit and vegetables picked in the 1800s? How are they picked today?
2. Ask students to discuss the mask they created and why – what does their mask represent? Why is this important to them?

Further Exploration

- Have a Mexican food day! Bring in Mexican pan (sweet bread) in a variety of colors and flavors. Or have a Mexican lunch with a wide variety of foods, from tacos and burritos, to salsas, guacamole, and molé sauce to try.
- Make a piñata by creating the base out of papier mâché. Make the base any type of animal the class wants. Then have students glue pieces of crepe paper on to create their design. Cut a small hole in the top of the piñata, fill full of candy, and tape or glue it back in place. Have a party and have students take turns hitting the piñata. If possible, find Mexican candy for students to try and play the songs from Mexico CD!
- Visit the Western Heritage Center in Billings or view their website about Los Betabeleros online at www.ywhc.org.

Coming to Montana: Immigrants from Around the World



Lesson 8: What would you bring?

Objectives

At the conclusion of the lesson students will be able to:

- Explain which essential items were carried on immigrants' journeys to Montana, and which items they brought to continue their traditions.

Time

Two 45-50 class periods.

Materials

- Footlocker Materials: Mexican & Chinese clothing (women's blouse, girl's dress and men's shirts)
- User Guide Materials: "How to Look at an Artifact" worksheet
- Teacher Provided Materials: four items you would carry with you on the journey to Montana (two essentials and two to remember your heritage), paper, construction paper, glue, markers, paper punch, string or yarn, world map

Pre-Lesson Preparation

The trip to Montana for many immigrants in the 1800s and early 1900s was very long. Some people had to travel via ship for many months and then spend additional weeks in transit via horseback or wagon once in the US. Not only were trips long, oftentimes there wasn't much room for people to bring personal items. Maybe there would be one small suitcase per person or family, which wouldn't be much room at all!

People generally only brought one change of clothing, one special personal item, and something that would remind them of their homeland. But with not a lot of space, they had to be very picky about what they could and could not bring with them on their long journey.



Wedding portrait of a German-Russian couple, Montana.

MONTANA HISTORICAL SOCIETY

continued

Lesson 8: What would you bring? *(continued)*

Procedure:

1. Show the items you would bring with you on a trip to Montana with the students. Remind students these are items that you must carry with you.
2. Show students the Mexican and Chinese clothing. Locate China and Mexico on the map.
3. Have everyone make a journal using the “Journal Activity” found in the User’s Guide. This will take the rest of the class period.
4. During the next class period, ask everyone to take out their newly made journal and to pick a country they’d like to immigrate to. Then ask students to do the following in their journal:
 - a. Describe why they chose the country they did.
 - b. List the two essential things they would take with them. Remind them that they must carry these items with them.

- c. List the two things to help them remember Montana and the United States they would bring with them and why. Remind them that they must carry these items with them.
- d. Ask students to draw pictures of these items.
- e. Have students draw pictures of the animals, plants, people, etc. that they would encounter in this new country and what the countryside might look like.

Discussion Questions

1. Discuss the differences between the four items that you brought to class which were essentials and which were for remembrance? Why?
2. Do students think that the Mexican and Chinese clothing would be an essential or remembrance item? Why?
3. Have students share their journals. What country did they choose? What items did they choose to bring? Are there many similar items?



Whatever you couldn't bring from home could be purchased in a merchantile like this one, Gans & Klein in Butte, Montana.

Further Exploration

- Invite family members to visit your class and talk about or demonstrate customs, crafts, languages, or artifacts associated with their cultural heritage.
- Have students write about something special their family does together that they think of as a family tradition. It may take place on a holiday, when there is a change in the family dynamic, or any other time! Do they or their family know where this tradition came from?

continued

Journal Making Activity

Materials:

- 8 sheets of 8.5 x 11 inch white paper per student
- construction paper
- glue
- markers
- paper punch
- string or yarn
- hand-made journals (to use as guides)

Procedure:

1. Ask students to select a piece of construction paper for the cover of their journal. Give them many different colors to choose from. Have them fold the piece of paper in half, lengthwise.
2. Have students decorate their cover with scraps of construction paper and glue, markers, crayons, etc. Remind them of the reason for creating this journal – to record their imaginary trip to the country of their choice. You might bring in pictures of the countries, like National Geographic, for students to view while decorating their journal cover, or to cut out and glue on.
3. Pass out 8 sheets of 8.5 x 11 inch white paper per student.
4. Tell students they will be making two “signatures” for their journal. Ask them to fold the sheets in half lengthwise so they will fit inside their construction paper cover. Have them put the signatures inside the cover.
5. Next, tell students they will be making their binding. Have everyone punch three holes in the fold of their journal. After doing this, tell students to secure their binding with yarn.
6. Their journal is complete and ready to be filled!

**Note:* For young students, pass out already constructed journals, ready for the cover to be decorated and journaling to begin.

Coming to Montana: Immigrants from Around the World



Community Connections

There are a number of individuals and organizations for information about particular cultural groups in Montana. They may be able to help you locate people who live in the area, answer questions about the history and culture of a group, or direct you to additional resources:

Montana Arts Council

316 North Park Avenue
Helena MT 59601
(406) 444-6430

Can provide sources for people who know and teach traditional skills such as Norwegian hardanger embroidery, Ukrainian egg painting, fiddle makers, wood carvers, leather workers and quilters.

Refugee Assistance Corporation

1280 South Third Street West
Missoula MT 59801
(406) 721-5052

Mary Wang can suggest people who will visit schools to talk on Hmong history, culture, and adapting to American culture. Also information on Hmong drummers and dancers.

Caledonian Societies in Miles City and Billings. The Billings group gives instructions on Scottish folk dances and bag piping.

Ancient Order of Hibernians. Statewide, especially active in Butte. Authorities on Irish culture.

Sons of Norway. Statewide, especially active in Sidney and Helena. Authorities on Norwegian culture.

Festivals:

Red Lodge Festival of Nations
Red Lodge Chamber of Commerce
601 North Broadway Avenue
Red Lodge, MT
(406) 445-1718
www.redlodge.com for current information

Libby Nordicfest
P.O. Box 791
Libby, MT 59923-0791
1-800-745-6841
<http://www.libby.org/NordicFest/nfest.html>

St. Patrick's Day Parade
Butte, MT
Yearly on March 17th

Consider drawing on the various groups in your community to stage a variety of in-school projects and programs. Compile a master list of all the different cultural groups that live in your area. On a world map, pin strings from the countries of origin to Montana. Count how many strings there are on your map. What does this tell you about your community?

Invite people representing one or several ethnic groups to come to school and share their family histories and cultural heritage with your class. Select topics you'd like to ask about and develop questions in advance.

continued

Coming to Montana: Immigrants from Around the World

Community Connections (continued)

Topics to ask might include:

- Circumstances under which they or members of their families came to the United States.
- Memories of life in the “old country.”
- Family members’ first homes and first jobs in this country.
- Challenges they faced adapting to life in a foreign country.
- Their experiences as members of a community – religious and fraternal organizations, language, schools, social events, visiting, neighborhoods, etc.
- Holidays and holiday celebrations.
- Christening, marriage or funeral customs, foodways, music and dance, traditional/folk arts.
- Meaning of cultural traditions in their lives today.
- Meaning of these traditions to their children or grandchildren.

If possible, arrange for students to tape record this interview/discussion to build a “Multicultural Archive”. Have each student write an essay/draw a picture/build a model after the visit to present information from the interview.

Assemble an ethnic artifacts exhibit. Ask parents and grandparents, fellow teachers, school personnel, interested community members, local museums, or local churches to loan objects for a temporary class museum. Have each student research a favorite object and report back to the class on its role in the life of a particular cultural group. Encourage students to include information about how, where, when, and by whom it was used (if it has a use), what it stands for (if it’s symbolic), who made it and why it was made in this particular style (if it’s a handicraft), why people have kept it, whether it’s typical or unusual, etc.

Plan a field trip to explore the cultural history and heritage of your community or region.

Possible sites to visit include:

- Religious buildings – churches, synagogues, and temples are often repositories of history and cultural tradition. Ask the priest, rabbi, or minister if they can give you a tour of the building and talk about its history.
- Workplaces – the mines, farms, lumber mills, quarries, and railroad yards where many immigrants to Montana found their first work.
- Ethnic grocery stores, meat markets, bakeries, or restaurants, which cater to the food traditions of particular cultural groups.
- Ethnic neighborhoods – in some Montana communities cultural groups lived together in an area of town.
- Local museums and historic homes.

If possible, recruit one or more people from the community to guide your field trip. People who know stories about the people and places you’re visiting can literally bring history to life.

Visit a cemetery and do any or all of the following – make lists of surnames and their probable countries of origin, graph the number of names you find for each country. Compile a list of first names for each cultural group, count the number of times you find each one to determine which are the most popular. Find the graves of people that you have discussed in class – the first immigrants from a particular country, a well-known businessman, a religious leader, a factory-owner, etc. Look for headstones which are inscribed in languages other than English. Make rubbings of ornamentation and inscriptions on selected headstones.

Arrange with local cooks to come to school to prepare special foods with your class.

continued

Coming to Montana: Immigrants from Around the World

Community Connections *(continued)*

Coordinate this to coincide with the cultural group that you're studying. Ethnic restaurants are often operated by recent immigrants who draw on their experience with the foodways of their culture to make a living here.

Find out about local organizations which were formed by particular cultural groups. Why were these clubs formed and how has their function changed? What does this tell you about how Montana has changed?

As a class project, survey your area for traditional artists. If possible, arrange to visit their workplace or invite them to school to demonstrate and talk about their art form. Traditional artists and craftsmen are people who have not had formal institutional training. Some cultural groups living in Montana include people involved with: Ukrainian egg decorating, Norwegian embroidery, Greek dancing, German wood carving, Scottish bag piping, and Hmong embroidery. Gardening, cooking, and music making are also traditional art forms, but result in a less durable final product. Traditional arts often are associated with a person's family or involve skills linked to a particular occupation.

Host a performance/talk which focuses on the traditional music of a particular cultural group.

To highlight how cultural traditions are passed from generation to generation, have each student write an essay about a special skill he or she learned (or is learning) from an older person. Possible skills include hunting, trapping, fishing, sewing, working with tools, cooking, and gardening. Encourage students to include information about the person who taught them, the place and/or circumstances

under which they learned, and any special routine or procedure they followed in learning. To complement their essay, each student could demonstrate his or her special skill for the class.

Invite a community member who grew up speaking a language other than English to share his or her knowledge of that language with the class.

Find out about refugees living in your area. Seek out and invite these new people to visit your class. If it seems appropriate, plan to celebrate their cultural traditions and welcome them to the community.

Research and write about community celebrations observed by cultural groups living in your area. Possibilities include a saint's day, a political holiday, a seasonal celebration, a hero's day, or a religious holiday. Have students talk to community members about the current celebrations. In as much detail as possible include information about who does what and how it is organized. Stage a mini-celebration in your classroom enlisting the help of members of the community.

Combining ideas presented in the activities above, organize a class or school-wide multicultural fair presenting the traditions of selected cultural groups through map displays, life histories of family and community members, family stories about coming to America and to Montana, family photographs, foodways and art/craft demonstrations, artifact collections, accounts of local festivals, histories of local churches or fraternal organizations, musical performances, and other samples of student research.

Coming to Montana: **Immigrants from Around the World**



Oral Interview Guidelines

Preparing for the interview:

- Set goals. Example: to teach students about particular historical or cultural events or themes.
- Select a topic that relates to your curriculum. Examples: Immigration (stories about coming to America, settling here and adapting to life in a new country), growing up or living in other countries, family traditions and crafts, or community history.
- Decide whom you want to interview. What people do you know in the community who are good speakers, with interesting stories to tell? Consider everyday friends and neighbors.
- Consult the local arts council, historical society, museums or civic organizations that frequently know of community residents who have special stories or skills to share. Write or call the individual and explain your project. Be certain that the individual understands that the whole class will be participating. Encourage the individual to come to your class at an appointed time.
- Several days before the interview, and with class input, decide what questions you would like to ask. Don't just ask "Tell me about your home when you were a child." Ask more specifically, "Did you have your own room? What did your room look like? Did you have a big yard to play in? Whom did you play with? Do you remember what was in the kitchen?" Perhaps each student could prepare one question.

Conducting an oral history interview:

- Before the interview, acquaint the students with the use of a tape recorder. At the time of the interview, the interviewee should be seated comfortably at a table. A tabletop microphone should be used. However, if students ask questions from their seats, the questions must be repeated into the microphone so that they will be recorded.
- Before you start asking questions, record an introduction that includes the interviewee's name, the date of the interview, and the class and school doing the interview.
- Ask only one question at a time, but be prepared to ask a follow-up question if you don't get all the information you want. Limit the interview to one hour. If you need more time, schedule another date and time.

After the interview:

- After the interview, the information can be transcribed from the tape, so there is a written record of the interview. Or you may want to simply summarize the contents of the tape. Play it for the class, or include it in a special exhibit.
- Be sure to thank the interviewee for his or her time. He or she may be interested in having a copy of the tape.

Sample Questions for Oral History Interviews

The following are sample questions that one might ask in an oral history interview. It is important not to be limited by the questions that you prepare in advance. As an interview evolves, you should continue to develop new questions in response to what you hear.

Community History

- When did you come to this community?
- What were your original reasons for coming? Did you share these reasons with your neighbors?
- Describe the community at the time when you first arrived. What did people do for a living? In what types of dwellings did they live?
- What changes have occurred in the physical appearance of the community since then? Be as specific as possible.
- What changes have occurred in the community population since then?
- Have your neighbors changed in terms of background, age, interests, concern for community problems, or work?
- What problems has the community faced and solved since you moved here? What problems haven't been solved? Why?
- Does the community have any "characters" or interesting personalities? Do you remember any stories about them?
- Who are some of the people who have done the community some good? How? Are there any stories about these people?

Immigration

- From where did you originally emigrate? When?
- What were your reasons for leaving?
- Describe the area you left – what it looked like, how you lived, what you ate, what you wore, etc. What did you appreciate about your homeland? What do you miss?
- Describe your trip to this country in detail.
- Did you know anything about this area before you arrived? What had you been told? Why did you move there?
- In what ways did it live up to your expectations? In what ways were you disappointed?
- In what neighborhoods did you settle? How were you received when you arrived?
- How did the rest of the community treat you? How did it feel to be an immigrant?
- What were your feelings about your cultural heritage? Were you anxious to assimilate? Were you proud of your background?

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Read the poem
“Why Butte is Loved”

by William A. Burke.

Which nationalities
are mentioned in the poem?

What did the majority of these
people do in Butte?

Write your own poem on the
different groups of people who live
in your home town, your family,
or your cultural heritage.

Why Butte is Loved

These miners from fifty-odd nations,
You ask why they love this old Butte?
Well, an aged, wise miner once told me,
And I'd be the last, his word to dispute.

They took a handful of turf from old Ireland,
And a spadeful of rich Cornish sod;
A sprinkling of heather from Scotland:
Wales sent them a mossy, green clod.
Frozen tundra from far-away Finland;
A bit of meadow from an old English lea;
Glacier crumbles from Norway and Sweden:
German clay came from over the sea.

Sun-kist loam from the home of the Frenchman,
The good-earth from China's far land;
Frozen muck from the isle of the Manxmen,
From Syria came hot desert sand.
From Italy, Greece, the Balkans and Serbia
Came soil that has been christened with blood.
Every country in Europe and Asia
Sent their marshland or gumbo or mud.

From our own land came the soil of this nation,
From every hamlet and county and state.
They shipped it up here to the mountains,
At least, thus my friend did relate;
Then they carried it all to the hilltop,
And strew it far over its side;
The winds finished the job with a gusto,
Blending it all with an infinite pride.

Thus the soil of those far-scattered countries
Settled, and soon after gave root;
And brought to the Hill a bit of the homeland
Of those fifty-odd nations in Butte.

William A. Burke
Rhymes of the Mines

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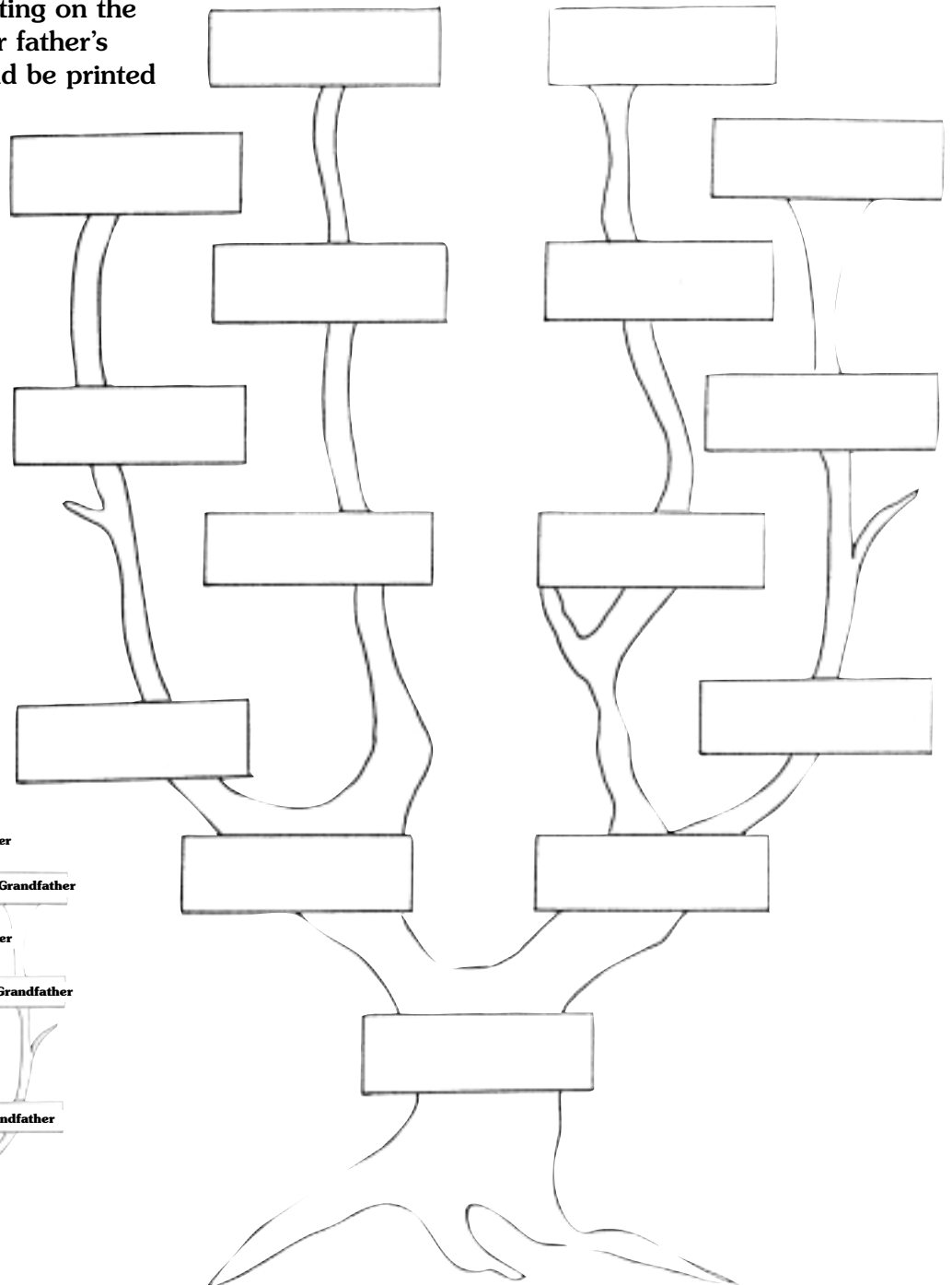
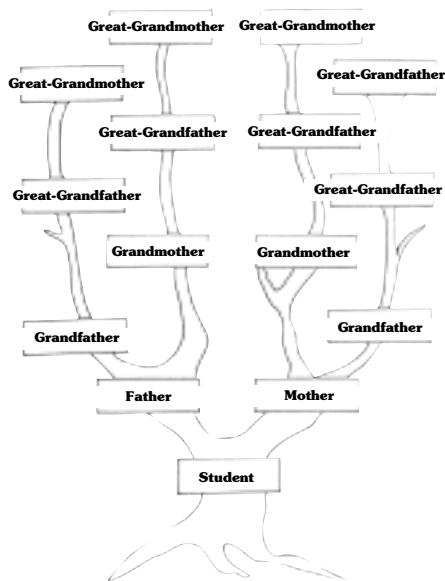
Family Tree

The study of a family's history is called genealogy. It is interesting to learn about your family and from where they came.

Complete the family tree drawn on this page. Print your full name in the box on the trunk of the tree. Your mother's name and the names of her parents, grandparents, and great-grandparents should be printed in the boxes sitting on the right tree branch. Your father's side of the family should be printed in the boxes on the left branch.

Father's Family

Mother's Family



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English immigrant and famous photographer Evelyn Cameron on a petrified tree displaying a copy of "The Bystander" magazine.